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KOREAN GAMES. With Notes on the corresponding Games of China and Japan. By STEWART CULIN, Director of the Museum of Archæology and Palæontology, University of Pennsylvania, Philadelphia. University of Pennsylvania. 1895. Pp. xxxvi, 177.

The first thing that will strike the eye of every person who takes up this book is the extreme beauty of execution. The ninety-eight games here mentioned are illustrated by one hundred and thirty-five figures introduced into the text, and by twenty-two plates. Of the latter about half are colored, making not only a relief to the eye, but a pleasing exhibition of costume. These illustrations are reproductions of Korean art, the sketches being in part by an artist of Tōkyō, in part from native books, and the colored plates after drawings executed in 1886 in Korea, at the instance of an American lady. The beauty of the type and paper corresponds; that the work, which is issued to subscribers, has found welcome, we gather from the fact that our copy is numbered 494.

The games here described are for the most part played with implements of some sort, kites, windmills, lanterns, swings, fruit-seeds, dominoes, tablets, chessmen, and the like. Others are games of motion and action, as hopping, jumping, wrestling, hide-and-seek, blind-man's-buff, and so on. Some of these are peculiarly Eastern, others universal. If any one will read the paragraphs, or note the sketches, describing cat's-cradle, see-saw, battledore and shuttlecock, blindman's-buff, counting-out, jackstones, and other sports, he will find it difficult to resist the natural conclusion that the Oriental sports exhibit only a form of the same amusement practised in Western Europe. One case exhibits a more doubtful problem. Mr. Culin mentions the game of "Violet Fighting;" this consists in interlocking the stems of the flower; the child whose flower survives the pull is victor. The amusement is common in the United States, and Dr. Beauchamp has pointed out that among Onondagas, in New York, it has given a name to the violet.

Attention is called to primitive conditions of Korean life, calculated to illuminate problems of origin; thus the people are still divided into classes determined by the four cardinal points and the middle.

In the Introduction is indicated a theory, that modern games are the survival of arrow divination. This conclusion was the result of joint study with Mr. F. W. Cushing; unluckily, the latter has not been able to complete the intended commentary to the games. The doctrine must therefore be left as the statement of a hypothesis hereafter to be justified by wider collection and detailed comparison. That cards have been employed for fortune-telling is illustrated by certain modern games; and a curious example has recently fallen under our notice. In a certain university, previous to a football match, the students who were on their way to the contest played in the cars a game of cards, in order to forecast the issue. The two sides represented the combatants, and the several cards were named in such a manner as to indicate the ball-plays. It was pointed out as strange, that the result coincided with the issue of the struggle. Thus the impulse which animated primitive custom is not extinct.

The views of Mr. Culin and of Mr. Cushing have been noticed in the last number of this Journal (pp. 250, 261). Leaving the general question for future consideration, we must content ourselves with noting a single suggestion of the volume before us. Mr. Culin (pp. 4-7) considers the "tilting toy," with which children are familiar, made in the form of a grotesque human figure, loaded at the base, and therefore returning to an erect position, however it may be made to rock. In France this toy is made to represent a Chinese mandarin, and is called "Le Poussat," in Germany "Buctzenmann." In Japan it represents the idol Daruma. Mr. Culin finds an etymology for the German word in the name Buddha, directly apparent in the French term, "p'ò sât," being a term applied in China to Buddhistic idols. In the interesting volume will be found accounts of the manner of playing Korean chess, backgammon, dominoes, and lotteries.

W. W. N.

THE LEGEND OF PERSEUS. A study of Tradition in Story, Custom, and Belief: by EDWIN SIDNEY HARTLAND, F. S. A. Vol. II. The Life-Token. (Grimm Library, No. 3.) London, David Nutt. 1895. Pp. viii, 445.

This work is not a special discussion of the Greek legend; on the contrary, the latter serves as a point of departure, from which the author journeys in order to examine the vast territory of myth and custom. The first volume, already reviewed in this Journal (vol. vii. p. 329), dealt with "The Supernatural Birth;" the second is occupied with "The Life-token," that is to say, the magical object, which in certain tales of the type under discussion is made to indicate a conclusion in regard to the welfare or misfortune of an absent friend. For example, a tree, by its blossoming or withering, may give token of the condition of the person with whom its health is connected. Examining this trait of the tales, Mr. Hartland shows that a parallel custom is extensively prevalent; passages of his chapter on this subject will be found above printed, and will indicate the scope and method of his book. Seeking a psychologic cause of such phenomena, the author finds this in the theory of "sympathetic magic." In two chapters, he examines the innumerable varieties of the belief that portions of a person's body, his hair or excrements, his footprints, his garb, even his proper name, must be kept from becoming common property, inasmuch as they constitute means by which a witch may achieve his ruin. Popular imagination does not make a distinction between these appendages of personality, even though removable, and that personality itself; after separation, the parts still participate in the being of the whole, share its diseases, and by their own state affect the condition of the patient. Hence the superstition preserved in America, as in European folk-lore, by which the hair must not be abandoned to the chances of discovery by a foe; hence the care taken not to let anything connected with the individual be interred with the dead, or with corrupted matter; hence the concealment of the proper name, the practice of changing appellations, the idea that injury done to matter in the possession of the conjurer will occasion the destruction of